THE

WEEKLY ENTERTAINER.

For MONDAY, July 25, 1808.

Account of NEWFOUNDLAND, *and its Inhabitants.*

[Extracted from Heriot's Travels through Canada.]

NEWFOUNDLAND, which, in point of magnitude, may be classed among the islands of the first extent, is, in fertility of soil, as far as it has hitherto been explored, much inferior to any of similar dimensions. Whether it ever had native inhabitants has not been fully ascertained, and its sterility, were it even as real as is supposed, is not a sufficient reason for asserting that it never had any; as the natives of America, in general, derive their subsistence, not from the vegetable productions of the soil, but from fishing and the chase. The Eskimaux are the only people who have been found there, and they are by no means to be accounted aborigines of the country. The neighbouring territory of Labrador is their native land, where they pass the greatest part of the year; and, unattached to any particular spot, wander over an immense tract of desert and inhospitable wilds, although their numbers, if collected, would scarcely people two or three villages. Throughout this prodigious and dreary expanse of region, called by the Spaniards Labrador, and by the French New Brittany, which is bounded by the river St. Lawrence, and the North Sea, and also by the coasts of Newfoundland, no savages, the Eskimaux excepted, are to be met with. They are likewise found at a considerable distance from Hudson's Bay, on rivers which flow from the westward.

Their name is said to be derived from a word in the Abinaquis language, esquimantsic, importing an eater of raw flesh; they being the only people known in North America, who use their food in that state. They are likewise the only savages

who permit their beards to grow. They assume the appellation of keralite, or men. They are of a middling stature, generally robust, lusty, and of a brown colour. The oil of the whale, and that of the sea-cow and porpus, constitute the most essential part of their food, contributing to defend the stomach from the penetrating effects of cold.

The nature of their aliment imparts to their constitution that fullness, and to their complexion that greasy sallowness for which they are remarked. Their head is large in proportion, and their face round and flat; their lips are thick; their eyes dark, small, and sparkling, but inexpressive; their nose is flat; their hair black, long, and lank; their shoulders are large; and their feet uncommonly small. They are disposed to be lively, are subtle, cunning, addicted to theft, irritable, but easily intimidated; and incapable of long entertaining, or concealing, sentiments of hatred or revenge. They are the only people on the continent of America, who, in character or appearance, exhibit the smallest resmblance to the inhabitants of the northern parts of Europe.

Their covering is made of the skins of seals, or of wild animals, or of those of the land and sea fowls, which frequent their territory, and which they have acquired the art of sewing together. A species of capuchin, or coat with a hood, fitted closely to the body, and descending to the middle of the thigh, forms a principal part of their dress. They wear also trowsers of the same materials, drawn together before and behind with a cord. Several pairs of socks, with boots, are worn by both sexes, to defend the legs and feet from the penetrating cold. The dress of the women is distinguished from that of the men by a tail, which falls a considerable way down, by their capuchins being much larger towards the shoulders, in order to cover their children, when they wish to carry them on their backs; and by their boots being much wider, and ornamented with whalebone. In these they frequently place their infants for safety, and for warmth. Some of the men wear shirts made of bladders of the sea-calf, sewed together with a needle of bone, the thread being formed of the nerves of animals, minutely divided.

They are averse from industry or exertion, and seldom give themselves the trouble of constructing wigwams, or huts. The warmth of their stomach, and the nature of their cloathing, producing a sufficient degree of heat, they are satisfied with the shelter afforded by tents made of hides loosely thrown together, by the rocky caverns of the sea-coast, or by placing themselves to the leeward of a bank of snow. In the caverns they sometimes make use of a lamp, formed of a large hollow bone, containing a quantity of oil; but this is only for the convenience of procuring light, as they appear to be ignorant

of

of the application of fire to culinary purposes. The air proceeding from their lungs is so mephitical and offensive, that two or more of them shut up in a small and close apartment, and thus excluded from free air, would probably not long survive. It is only of late years that spirituous liquors have been introduced among them; and, notwithstanding the severe cold of their climate, a quantity of rum remained for a considerable time in the possession of one of their chiefs, before any of these natives would hazard an experiment of its effects. Fortunate had it been for them if they still continued in ignorance of that liquor, which has proved so baneful to a great portion of the uncivilized inhabitants of America!

The instruments which they use for the chase, and in fishing, are constructed with much neatness and ingenuity. Their bows are composed of three pieces of pine, or larch-tree, which being neither strong nor very elastic, these defects are remedied by fortifying them behind with a band of deer's tendons, which, when wetted, contract, and at once communicate elasticity and force. Ever since they have been visited by Europeans, they have given a preference to the fusil; and whenever that instrument can be procured, the bow falls into disuse.

Like all other men in the savage state, they treat their wives with great coldness and neglect; but their affection towards their offspring is lively and tender. Their language is guttural, and contains but few words; so that they express new ideas, or give names to novel objects, by a combination of terms, indicative of the qualities of the things which they wish to describe.

Their ideas of religion are obscure and contracted. They acknowledge two invisible essences; the one, they represent as the origin of good; the other, to whom they pay the most frequent homage, as that of every species of evil.

Their canoes are formed with no inconsiderable degree of art, and much industry appears to be bestowed on their construction. They are pointed at each extremity, and are covered with the skins of sea-animals. In the upper part, or deck, is an aperture with a bag affixed to it, through which the savage introduces his body, and tying the mouth around his waist, and taking in his hands a paddle which he uses alternately on each side, he shoots through the waves, by which he is tossed and buffeted, whilst the water is unable to penetrate the slender vessel in which he rides.

(To be concluded in our next.)

THE LETTER-BOX.

No. 45.

TO THE EDITOR.

SUCH, Mr. Editor, is the force of prejudice, that I begin to look on *reformation* as a hopeless desideratum. A person may dedicate the whole of his reflections to the means of accomplishing it, and "write and re-write, blot out, and write again," as the poet says, and all to as much purpose as the lunatic that would construct a ladder of cobwebs to scale the moon. But though disappointment may, in some degree, embitter my labours, it will never, I hope, oblige me to desert the cause of virtue and common sense; and when I find people so obstinately bent on the pursuit of folly as to disregard my *first* attack, I shall not fail to renew the contest whenever an opportunity presents itself.

In the 25th number of the Letter-Box I animadverted on the indelicacy of making unpleasant personal remarks, with the fond idea that such of my acquaintance as had been addicted to it, would (on a discovery of my sentiments) absolve me from any future attack; instead of which they continue their impertinence with unabating ardour. *One* assures me I am greatly altered within a few months. Another tells me my chest is too narrow. A third asks me whether I do not perspire by night, and feel feverish after meals? And when I declare myself perfectly well, they (one and all) insinuate, that there is a certain disorder, in which the patient *flatters* himself to the very last. Now, unfortunately for my peace, Mr. Editor, I am excessively nervous, and cannot listen to such an outrage on politeness, without suffering from the extremes either of dejection or irritability. And I have frequently remarked, that when I am occasionally chearful they greet me with less pleasure than when I suffer from a depression of spirits. Such is human nature! and such the sincerity of friendship! Oh how correct is the maxim of the learned Frenchman, who knew so much of nature as to trace all our actions to the source of self-love! He says, "On trouve dans le malheur de son meilleur ami, quelque chose qui ne déplait pas." Which is thus versified by Swift:

> "In all distresses of our friends,
> We first consult our private ends;
> While nature, kindly bent to ease us,
> Points out some circumstance to please us."

Once more then, Mr. Editor, allow me to observe that such conduct is not only subversive of the rules of politeness, but that

that, in many instances, (where the victim of their spleen is *really* ill) it may be justly stigmatized as a diabolical specimen of savage barbarity. If a person has nothing *pleasant* to say, even let him be silent; but if, in spite of good nature and common sense, he still perseveres in his absurdity, let him be banished from society as an insufferable and incorrigible blockhead.

X.

PETER PROVERB TO THE CONJURER.

I know very well, Sir, that wishers and woulders be no good householders, and that if wishes were thrushes, beggars would eat birds. Now I am unfortunate enough to be married, and yet wish myself unmarried. I was unhappy before, and am worse since; like the flounder, out of the frying-pan into the fire. My wife is young and handsome, but has a *tongue* that sets her good qualities at naught, just as one ill weed marreth a whole pot of porridge; and as to controuling it, I might as well try to make a pipe of a pig's tail; for one ill word asketh another, and wise men puff not against the wind. People say that, "Speak little, speak well, and well will be spoken again," but whether I speak little or much, well or ill, it matters not; my wife thunders away invariably, and without cessation. Before marriage she was quite another creature, and seemed as fit for me as a pudding for a friar's mouth, but the *proof* of the pudding is in the eating; and mine has proved a bitter one with a vengeance. She is *now* as welcome to me as water into a ship. And whose fault is it? Why did I not look before leap? Fool that I was, not to know that a hasty man never wants woe. But I married for money, and a man may buy gold too dear, as I have found to my sorrow. Now, good Mr. Conjurer, as a word is enough to the wise, and too much of one thing good for nothing, I shall only ask you whether it is possible, by the assistance of your magic, to stop the stream of female loquacity. If it *is*, and you are inclined to put an end to the domestic *breezes* in which I have been so frequently involved, you shall find (in regard to past squabbles as far as they occasioned this application) that it is a bad wind that blows nobody good. Or, in plain unproverbial language, that you shall receive a handsome gratuity, from your afflicted, and very humble servant,

X. P. P.

The Conjurer's Reply.

AFFLICTED PETER,

As money was your inducement to matrimony, I by no means commiserate your situation. Your case is altogether hopeless and

and irremediable; and if you are desirous of breaking the *golden* chain, with which you were led to the altar of Hymen, you have nothing to do but exchange it for one of *hemp*.

Your's, &c.

C.

Mr. Editor,

I send you, for insertion in the Letter-Box, a copy of verses on "Zimmerman's Cottage," a beautifully romantic spot in the neighbourhood of Penzance. As the only means of rescuing these lines from oblivion, it was my intention to have inscribed them to a charming female friend, at whose request they were written; but, on considering their brevity, I am induced to alter my resolution, with the fond hope of immortalizing a much longer poem, by prostrating it at the shrine of such intrinsic virtue and loveliness.

ZIMMERMAN's COTTAGE.

1.

Ye frivolous victims of fashion and pride!
The scenes of your madness allure me no more;
The scenes where contention and uproar abide,
Like the turbulent billows that burst on the shore.

2.

To Zimmerman's Cottage—lov'd haunt of repose,
Be it mine with the friends of my heart to repair;
To mark the bright glory of day's purple close,
And list to the warbler that welcomes us there.

3.

But avaunt, all ye vain! from this sacred retreat;
Nor dissolve by your follies the charms of its spell;
And mute be the flattering tongue of deceit,
In the dome where content and simplicity dwell.

4.

Here virtue alone claims the freedom to rove,
Whether aided by fortune, or destin'd to grieve;
Whether urged by the impulse of friendship or love,
Here virtue alone shall a welcome receive.

5.

Oh, peace-yielding cottage! to solitude dear;
What delights in thy simple inclosure abound!

Where the numbers of melody steal on the ear,
And the balm-breathing zephyrs sigh gently around.

6.

I pray not, ye powers! for the splendour of wealth,
Nor the sceptre of empire, to heighten my bliss;
But grant me the sweets of contentment and health,
And just such a snug little dwelling as this.

X.

Observations on the Affinities of Nature in Birds and Animals.

By J. J. Virey.

As the ascending degrees of intelligence in quadrupeds seem to be terminated by the family of apes, so in birds, parrots seem to hold the same rank in the scale of nature.

If strength, courage, or arms alone gave empire in nature, the lion would be the king of the earth, the eagle the tyrant of the air, and the shark the lord of the ocean. But, whatever may be the power of these depredatory animals, it disappears before the human species; to him alone belongs the sceptre of the world, and the fiercest beings are compelled to submit to his yoke.

It is less to the vigour of his body than to the power of his mind, that man owes his conquests and his powers in the universe. What a disparity is there between the strength of man and that of an elephant or a whale! Yet, he tames the one and harpoons the other, even under the ice of the poles. The musket subdues the eagle in the midst of his towering flight, and teaches him the inefficacy of his wings against his powerful enemy.

We must not, therefore, consider living beings under the relation of physical power, but under that of intelligential or mental energy. Man, indeed, is so elevated and so supreme above other animals, that we know not whom to place after him; he seems out of his place in the gradation of the universe. But let us suppose that he did not exist, and that he had not imparted any of his intelligence to the dog and to the domestic elephant, to which of the wild uncultivated animals should we decree the superiority of mind? Doubtless to those which might have the greatest analogies with our species; for if we consider instinct alone, independently of intelligence, we must place the bee and the beaver in the first rank, and man himself would descend below the brute, because instinct is less active in him than in other animals.

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But the moral qualities of living beings are more perfect in proportion as they offer greater affinities with those of man, who is at the very top of the scale in this particular. Whatever may be the intelligence of the dog, of the elephant, and of the beaver in a state of nature, their organization is not so susceptible of perfection as that of apes. We already know, perhaps, the utmost extent of mind in the dog, and in the elephant; but who has ever examined that of the orang outang? We have treated apes hitherto only as slaves; we speak to them with the whip in our hands, and with menaces on our tongues; in no respect have we sought to make them familiar, domestic, or attentive. We amuse ourselves with their grimaces and their dexterity, but have never observed them with philosophic attention. We have taught them to please, not to display all the resources of their organization, all the extent of their conceptions. It is not possible that they should be more dull than dogs, being better organized than they; for we constantly observe that the intellectual faculties of animals are in proportion to their organization. Because we are unacquainted with all the intellectual powers of the apes, are we therefore to conclude that they are, in fact, few? They are very distant from the human species, it must be confessed; but they are not so distant as the dog.

Besides, what other animals carry the imitative faculty to so high a degree? This extreme pliability of their organs, supposes also a great deal in their moral faculties which put them in motion. Man, in his most acute productions, in his most ingenious acts, does but imitate nature; the ape imitates man; the young quadruped imitates its parents, and each being has its education more or less perfect, according to its faculties. All imitation necessarily supposes comparison, and all comparison becomes judgment.

Independently of these considerations, we meet with analogies between viviparous quadrupeds and birds; analogies, so much the more striking, as they are not confined to some particular case, but extend through the whole class, and under different relations. It seems as if nature took pleasure in tracing these reminiscences from one class to the other, as if she felt a regret at abandoning the first track of her work. Thus, the family of cats, panthers, leopards, &c has its counterpart in the different species of owls, &c. which have a large head, sparkling eyes, and crooked claws. These two species see and pursue their prey during the night; the cry of all of them is rough, sharp, and frightful: their colours even are analagous, being black spots upon a ground of an earthly or yellowish shade. Vultures are heavy and dirty, like badgers, &c. like them too they are cowardly, and live upon carrion or coarse flesh. Who cannot discover an analogy between ruminating

animals and the birds of the hen species? In both, are there not found many stomachs? The one ruminates their food, the other comminutes it in their gizzard; the spurs of the one represent the horns of the other. They are both polygamists, and both present a flesh grateful and nutritious to man. If the cow gives milk, the hen lays eggs. The cock is the bull, as the capon is the ox. The camel may be retraced in the ostrich; both live in the same climates; both have analogous manners. Rats and mice, which infest our houses, have many points of resemblance with the sparrow and other small birds that commit a thousand depredations in our fields and orchards. The sparrow, the swallow, nest under our roofs, like mice and rats; the fecundity is alike, and the colour even of each approaches by similar shades; their instinct is the same. There are emigrations of rats, &c. from one country to another, as among birds, whom winter and summer, plenty and want, hunt away and recal in certain countries. All gnawing quadrupeds have the greatest affinities with small granivirous and insectivorous birds. Hogs, which wallow in the mud, resemble geese and mallards, which delight in marshy places; both the one and the other become very fat; and they are both stupid and insensible. And in this manner the analogies might be traced in the different species, through the whole creation.

But, striking as these affinities are, they are still more confirmed by those which are observed between apes and parrots. These two families inhabit almost exclusively, the tropical regions of the old and new world; they go, equally, in troops, live on the same fruits, keep upon the same trees, make their nests and places of abode in the same spots; imitate alike the human species, have the same manners, and the same habits. The long-tailed perroquets are the apes of the old continent; the long and short-tailed perroquets are like the sapajous and the sagouins of the new world. The lory perroquets represent the makis, &c.

These comparisons extend even to peculiarities, so much does nature seem to have followed a road parallel to what she had traced in the formation of quadrupeds. Thus the perroquets use their long tails to climb more easily on the trees, like the sapajous, who twine their's round the branches. And if we consider these two families of animals, always united under the same heavens, always congregated into society, disputing among each other for the same food, establishing a sort of communication of thoughts and manners, contracting a sort of intimacy by vicinity, and by the similarity of their emotions, we cannot fail in comparing them accurately, to observe how completely parrots are the apes of birds, and apes the parrots of quadrupeds. Besides, they are both equally worthy of occupying the attention of the man who seeks only for amuse-

ment, and of the philosopher who delights in observation. For example, the same species of apes and parrots live together, and do not intermix with other species of the same genus. Each species of perroquets, like each species of monkey, keeps to one country, without dispersing among other races. They are separate natives, each of which has its customs and almost its government.

These considerations are sufficiently important to merit a detailed comparison in many particulars. It will be found, for example, that all those species of parrots which belong to the ancient continent are never found in the new world, which is the same with regard to apes. It may also be observed that these two extensive and beautiful races live only in the hottest climates of the earth, and form, as it were, a living circle round the globe; for these species of animals are found even in the most distant islands in the midst of the Atlantic Ocean, and of the Pacific Sea, the frigid zones excepted.

It will be remarked that if there are fifty or sixty different species of apes upon the earth, there are four or five times more of parrots; and nearly the same proportion is observed between the other analogous species of birds and quadrupeds. The more one of these families is numerous in the one, the more it will also be in the others, because there are six or eight times more birds than quadrepeds. Thus the larger species are in general fewer than the smaller, for nature multiplies them less in proportion as their size is greater. Of the elephant, for example, there are not more than two or three species, as also of the ostrich and cassowary; but rats and small birds are almost innumerable. If we find a family of birds in one country, we are almost certain to find a correspondent one of quadrupeds; for, like the parrots and the apes, who inhabit warm countries, so the ostrich and the camel are found in the arid sands of Lybia, the penguins and the albatross on the shores of the frozen seas, and the sea bears and the manati.

The thread of analogy ought therefore to be followed in all its ramifications; and there is little reason to doubt, that the time may yet come when the same analogies, or at least some shades of resemblance, may be discovered between various classes of animals and plants; for already affinities have been detected, and who can pronounce where their similarities may end? Nature makes no violent transition in organized bodies. Every thing emanates from one general stem, of which the different branches form the classes and the natural families; its boughs are the species; its leaves represent the individuals, which, like their architype, decay and renew perpetually. Lost in the crowd of animated beings, we cannot discover the primitive root of this ancient and eternal tree of life. Thus the leaf withers on the tree, without our knowing whence it draws its

its origin, or what power formed it. It falls, and in the process of destruction, furnishes food for the production of other living beings. Nature is young in the enjoyment of eternal youth; she is regenerated by the ruins and the wreck of matter; in proportion as she developes herself and becomes enlarged, her extremities fall and decay; the wave of life succeeds the wave of life, and every one finally disappears in the ocean of eternity

Illustrious Buffon! thou hast fallen also! Nature, which thou knowest so well how to paint with so much magnificence and majesty, has been equally inexorable towards thee, as towards the blossom of spring, and the other species of animals; and we also must one day descend into the cold and sullen sepulchre. Buffon, the great high priest of nature, has fallen beneath her laws; who, therefore, shall hope to elude them? If she had ever made an exception, that exception must have been in favour of Buffon. He has fallen; but his writings remain: they are an eternal foundation of his renown. The dust of the body vanishes after a few years, but the genius that once inhabited it remains; it flows into the capacious river of human generations. The tomb of the eloquent man remains not mute in the midst of men. The senseless stone which covers his bones speaks loudly to the human heart. Such then is the resting place alike of the common man and of the man of genius! Six feet of the vilest earth are the boundaries of human grandeur!

Thus individuals disappear, and science remains. It is not in ourselves, but in nature, whose immortal productions she unveils. We do not create the sciences; we only discover them; they have existed in all ages, though they have not, in every age, been cultivated. It is a rich and goodly mine, which we throw to the earth without knowing its value. The most certain method of ascertaining its yet undiscovered veins, is to follow the thread of analogy, because every thing is connected in the universe; nothing is isolated; nothing can have an existence independantly of a whole. Nature is an immense sphere, of which each part becomes the centre of the whole, and the limits of which are lost in infinity.

AMIABLE FEMALE CHARACTER.

MISS S. was born in December, 1775, At a very early age she discovered that love of reading, and that close application to whatever she engaged in, which marked her character through life. At the age of thirteen she became a sort of governess to her younger sisters, and from that time the progress which she made in acquiring languages, both ancient

and modern, was most rapid. In her 17th year, her family experienced a sudden reverse of fortune, and she was deprived at once of the benefits of a library, and the conveniencies of a settled home. Such losses would effectually have impeded the progress of ordinary minds, but they seemed scarcely to diminish the rapidity of her advances. Almost without assistance she taught herself the French, Italian, Spanish, German, Latin, Greek, and Hebrew languages. She had no inconsiderable knowledge of Arabic and Persic; she was well acquainted with geometry, algebra, and other branches of the mathematics. She was a very fine musician. She drew landscapes from nature extremely well, and was a mistress of perspective. She shewed an early taste for poetry, of which some specimens remain; but she destroyed most of the effusions of her youthful muse, after the study of the sublime compositions of the Hebrew bards had given a different turn to her thoughts. With these varied acquirements she combined a clearness and depth of thought, a cogency and perspicuity of reasoning, and a solidity of judgment rarely to be found even under grey hairs. She was perfectly feminine in her disposition, elegant, modest, gentle, and affectionate; nothing was neglected which a woman ought to know; no duty was omitted which her situation in life required her to perform.

Her person and manners were extremely pleasing, with a pensive softness of countenance that indicated deep reflection; and her extraordinary talents, so far from being ostentatiously displayed, were from all, but her most intimate friends, concealed by the veil of an extreme timidity. But the part of her character which may be chiefly held up to admiration, was an unaffected and exalted piety, which seemed to raise her above this world, and taught her at 16 years of age to resign its riches and its pleasures almost without regret, and to support with dignity a very unexpected change of situation. For some years before her death the Holy Scriptures were her principal study; she translated from the Hebrew the whole book of Job, and other portions of the sacred writer, in a style which excited a high eulogium from a scholar of distinguished reputation. These studies were not pursued from any motives of attracting public notice; but the benefit which she herself received from them was evinced by the patience and resignation with which she supported a long and painful illness, the sweet attention which she always shewed to the feelings of her parents and friends, and the composure with which she looked forward to the moment of dissolution. Thus every acquisition in science only increased the humility of her natural character; while extensive reading and deep reflection added strength to her conviction of the great truths of revealed religion.

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[The book from which we have extracted the foregoing account, contains fragments of her productions, in prose and verse; and among the former are to be found many acute and profound reflections on various subjects of literature and morals.]

On HEALTH *and* LONGEVITY.

By the Rev. JOSEPH TOWNSEND, Rector of Pewsey, Wilts.

WE hear much in the colleges of the *vis insertiæ* of matter, that is of its tendency to persevere in a state of rest or of motion in one right line, 'till it is either moved or diverted from its course by some foreign power. Such *vis insertiæ* is found in the human constitution, which, by the laws of nature, will preserve its course even to extreme old age, unless disturbed by some error, in, what by physicians have been denominated, the *non-naturals*. Of these, the most subject to our dominion are the *retenta et excreta*. To them, therefore, our principal attention should be directed, that we may set a watch over the door of our lips, or if, through want of caution, we have suffered the enemy to enter the fortress; we may hasten his departure by those means which nature has placed within our reach. For this purpose the adage of Lord Bacon should never be forgotten:—"Nil tam ad sanitatem & longevitatem conducit quam crebræ & domestica purgationes."

It is universally understood, that temperance contributes much to health, and health to protracted life. But few men, when they sit down to pleasant food, are strictly temperate. Hence it comes to pass, that want of health is frequently attendant upon affluence. Disease, however, and premature decay are not the peculiar inheritance of wealth. All men are liable to exceed the bounds of moderation, and to overload the alimentary canal. In such circumstances the best preventative against disease is to hasten the discharge of this super-abundance from the body by some slight cathartic, such as may give relief without impairing the powers of digestion.

As we advance in years, moderation becomes more essentially needful to the preservation of health. 'Till we have arrived at the acme of our growth, a constant supply is to be provided, not merely for reparation of daily waste, but for increase in bulk. After this period the quantity of food should be diminished, because one principal purpose of the increasing demand has been completely answered, and nothing remains to be provided for but the daily waste. Should, however, the supply of aliment continue undiminished, this superintendance, if digested and received into the system, must produce immode-

rate repletion of the vessels, and tend to bring on an apoplexy, which may terminate either in palsy or in death.

Nature herself suggests to us the necessity of some regulation as to our quantity of food, and provides a remedy against inordinate repletion. For as from our infancy, 'till we arrive at maturity, the number of teeth is constantly increasing, and with our increasing years new grinders are produced; so, when we have reached the acme of our growth, the last acquired teeth are the first in their decay, and in our decrepitude not one tooth remains.

It is well understood that *plethora* produces apoplexy. What precaution then can be applied? What remedy provided against immoderate increase in bulk and repletion of the vessels? Next to occasional abstinence and habitual temperance none can be so effectual as that recommended by Lord Bacon, his "crebræ & domesticæ purgationes."

So much for *plethora*, and for the most fatal disease attendant upon it as the immediate cause.

But independently of this, should the intestines themselves be overloaded, various diseases must be the consequence. Among these, and not the least formidable, is to be reckoned apoplexy, so fatal to both young and old, who indulge, beyond the bounds of moderation, their appetite for food.

The apoplexy here brought forward to our notice, is not the same species with that which is attendant upon plethora, but may be produced either by the pressure of a loaded stomach on the descending aorta, or by *spasmodic* stricture of the diaphragm in that part, through which this artery descends.

The proper remedy for this repletion of the bowels is temperance; but, as the bowels when overcharged with food become more sluggish in their peristaltic motion, the remedy proposed by Lord Bacon will here apply, and it will be found that "Nil tam ad sanitatem & longevitatem conducit quam crebræ & domesticæ purgationes."

The greatest number of the human race perish by acute diseases, cut off before the maturity of age.

Those are commonly attended by inflammatory symptoms, at least in their commencement, and never fail to be aggravated when the intestines happen to be loaded with indigested sordes. Hence on their first attack, the expert physician is ever anxious to begin his operations by evacuating the alimentary canal. But frequently it happens that he is called in too late, the strength of the patient has been exhausted by the disease, and the whole class of evacuants must then be most sparingly applied.

Now, had the patient either have been sufficiently temperate in his quantity and choice of food, or had he been in the habit of cleansing from time to time the alimentary canal, the neces-

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sity for powerful evacuants would not have existed, and by proper management he would in most diseases have had the greatest probability of cure, and would have remained with this conviction on his mind, that " Nil tam," &c.

With increasing years a natural torpor is produced, which usually extends to the alimentary canal. This we find increased in persons of sedentary habits, by the determination to the internal surface which loads the mucous glands, lines the intestines with a tenaceous phlegm, prevents the action of the bile, and produces costiveness.

In such circumstances the most effectual remedy is to be sought for in the deterging process recommended by our great philosopher.

From the observations I have had an opportunity of making in the course of a long life among the rich, and a very extensive practice among the poor, I am convinced that nothing contributes more to health and longevity than proper attention to the alimentary canal. This part nature has subjected to our controul; of the other organs she takes charge herself. By attention to this we may enjoy a vegete old age; by neglect and by abuse of it we may hasten premature decrepitude and death.

ARDELIO.

A FRAGMENT.

EUGENIO was gay, thoughtless, and extravagant, but his heart beat responsive to the sigh of distress. He could lend his conversation to mirth, but his serious thoughts dwelt upon the enlargement of human happiness; while the smile of hilarity beamed upon his lips, a tale of sorrow would suffuse his dark expressive eyes with a tear sacred to the griefs of human nature. When escaped from the giddy vortex into which youthful passions sometimes hurried him, he might be seen raising the forlorn, cheering those whom despair had smote, dispelling the gloom of misery when deepened by the chill touch of poverty, and building in the heart of the discomfited a barrier of hope, chastened by humility and faith. Such was Eugenio!

In one of the taverns which he frequented, while giving to pleasure a mind and heart, which belonged only to philanthropy, he had often met a most interesting stranger.

Ardelio (for that was his name) carried in his countenance the deep worn furrows of grief. His eye had a pleasing languor, which seemed to indicate that its former energy had been dulled by the oft-recurring tear; melancholy sat upon every

feature of his countenance, breathed in every word he uttered, and spoke in every action he performed. He would often sit in the midst of company, and sigh, and meditate, and sometimes weep—the tears of a man are hard-rung drops!—unconscious of the passing conversation, or the persons who surrounded him. In these moments of melancholy abstraction, his lips would move, and a fervid glow of animation overspread his features—his soul beamed in all his looks—but he was only following the airy track of fond imagination, which realised into temporary existence scenes long since gone by—for suddenly he would pause—softly pronounce the name of Maria, and recline his head to hide his emotions.

He often frequented the company whom Eugenio met, but never spake to any one. If the conversation was directed towards him, his reply was laconic but polite—not combining the sullenness of a savage with the melancholy of a man. His dress was negligent, and his whole deportment bespoke a disordered mind. The boon companions of Eugenio were sometimes inclined to jeer at the stranger, (as he was called)—but he was mild and inoffensive! The puny witticisms of thoughtless man had no power to rouze the melancholy tranquillity of his mind. A feeble smile of half-mingled scorn and pity sometimes appeared upon his lips, when their licentious freedom increased with their wine, and became obtrusively obvious. But the heart of Eugenio despised their mirth, for sympathy whispered to his mind that the stranger was, alas! more an object of commiseration than of contumely!

One day Eugenio found himself alone with Ardelio. His curiosity had long been excited, and this was an opportunity not to be missed. He ardently wished to excite his feelings, and to induce him to pour forth his sorrows; but his invariable taciturnity seemed to preclude all hopes of success. Yet he was resolved to try, and thus addressed him:—

"You will, I am sure, Sir, pardon this intrusion from a stranger—"

"Sir," interrupted Ardelio, "my mind can bear no intrusion—leave me to the solitary contemplation of my own thoughts."

"I fear," rejoined Eugenio, "they are of a melancholy description; at least if the countenance be expressive of internal agitation."

"The face," replied Ardelio, with some asperity, "is a fair devil, placed on the human form to cloak inward deformity, and to plant daggers in the breast of man!"

* * * * *Cætera desunt.*

An

An ANECDOTE.

THE late Mr. Orme, when officially situated at Madras, was observed to have rather too much dignity in the manner with which he regarded his inferiors. A Mr. Davidson acted under him in office, who was noted for bluntness of address and originality of humour. The former had condescended to invite the latter to breakfast with him; in the course of which he asked Davidson of what profession his father was? "A sadler, Sir," replied the other. "A sadler?" repeated the historian, with some degree of surprise, "Why did not he breed you up a sadler?" "Why, Sir," said Davidson, "I was always a whimsical boy, and rather chose to try my fortune, as you have done, in the East India Company's service." "But, pray, Sir," continued he, "of what profession might your father be?" "My father, Sir," answered Mr. Orme sharply, "was a gentleman." "A gentleman! Humph! Pray, Sir, be so good as to inform me why he did not breed *you* up a gentleman?"

Lord Ellenborough's New Act for the Relief of Debtors.

THIS act which, we understand, will discharge nine out of ten of the imprisoned debtors from the gaols throughout England, received the royal assent on the 2d of July, 1808. It was brought in by the noble and learned lord above two months ago, but most unfortunately for the many objects it is meant to relieve, by its lying so long on the table, no prisoner can take the benefit of it 'till Michaelmas term. If it had passed about a fortnight sooner, it might have relieved many hundreds of imprisoned debtors. Its ultimate and permanent humane effects are, however, manifest.

All debtors in execution, by any court whatsoever, for any debt or damage not exceeding 20l. exclusive of costs, who shall have been in prison twelve successive months, may, upon application, in term, to the satisfaction of some one of his majesty's superior courts of record in Westminster Hall, be discharged. But if such discharge be obtained fraudulently, the debtor to be remanded, and the sheriff or gaoler not to be liable as for an escape.

The discharge of such debtor not to invalidate the judgement upon which he was imprisoned, except as to the taking his person, but it shall remain in full force against his lands, tenements, goods, and chattles (his wearing apparel, bedding, and tools, to the value of 10l. only excepted), and an action may lie on the judgment.

Answer, by W. J. of Noss Revelstoke School, near Plymouth, to R. Withall's Rebus, inserted May 30.

OFT have I seen the female race
Adorn themselves with gaudy LACE.

☞ We have received the like answer from Corporal Colley, of the East Cornwall volunteers; Frederic Arden, and S. D. of South Petherton; Hester Easter, of Poole; J. Osborn, Topographus, and J. Saunders, of Exeter; J. Horsey, of Castle Cary academy; W. Kent, of Camelford, J. Channon, of Ottery; J. Melhuish, J. Trood, and W. D. Champion, of Bridgewater; J. Rowden, Heytesbury; R. Loosemore, Tiverton; J. Prinn, a fifer in the South Devon militia; W. G. of Gittisham; T. Pearse, Chard; and John Woodman, of North Curry.

Answer, by E. N. of Sidmouth, to J. Melhuish's Charade, inserted May 30.

YOUR charade I very soon
Found out to be an air BALLOON.

*** Similar answers have been received from S. D. and Frederic Arden, of South Petherton; J. Trood, and W. D. Champion, Bridgewater; H. Easter, Poole; J. Tucker, and J. Channon, of Ottery; J. Rowden, of Heytesbury; J. Horsey, of Castle Cary academy; Amaide, of Milbrook; W. Kent, of Camelford; R. Loosemore, of Tiverton; J. Salter, Broadhembury; W. G. of Gittisham; J. Channon, Ottery; J. Osborn, and Typographus, Exeter; J. Woodman, North Curry; and C. Crews, of Newton Abbot.

A CHARADE, *by R. Loosemore, of Tiverton.*

TWO birds if you aright connect,
Another bird you will detect.

A REBUS, *by G. A. F. Arden, of South Petherton.*

A Foreign fruit imprimis find;
A foreign town then call to mind;
A foreign river you'll select;
A foreign city next detect;
A foreign mount whose dreadful ire
Pours forth sulphureous heaps of fire:
If the initials you join right,
A foreign beast you'll have in sight.

A REBUS, *by Henry Ellis, of Exeter.*

AT the last awful, retributive day,
When feeble nature all shall melt away,
The trump's all-pow'rful sound shall rend the air,
And at my first the world will all appear.

My next, transparent, gilds the atmosphere,
Thro' the wide ether darts its lustre bright;
By many view'd with superstitious fear,
Some 'pending judgment of th' Almighty's rod;

But those adorn'd with sciences' fair light,
Look on t'admire the wondrous works of God.
This last transpose, and in my whole behold
Each varying change of weather—heat and cold.

POETRY.

For the WEEKLY ENTERTAINER.

An INVITATION *to a* FRIEND.

(Imitated from Horace.)

NOW hush'd are winter's piercing gales;
And spring's ambrosial breath
Sighs midst the seaman's drooping sails,
And fans the blossom'd heath.

The meads, of late enrob'd in snow,
In vernal green appear;
And storms that shook the mountain's brow
Scarce murmur on the ear.

See, at your roof, the swallow builds
His unprotected nest;
While shepherds crowd the fragrant fields,
With love and music bless'd.

Since summer's scorching suns expand,
And parch the panting soul,
Come let us stir, with active hand,
The mirth-inspiring bowl.

Yes haste, my friend, and with thee bring,
The gifts which health bestows;
The sweets of youth's unclouded spring,
Of love's unsullied rose.

Oh come! ere fate relentless flings,
Its dread unerring dart;
Ere time has closed his restless wings,
And joy and youth depart.

As oft, when gloomy winter reigns,
Each transient ray we prize;
'Tis wisdom, when oppressed by pains,
To quell them as they rise.

SYLVIO.

SWEET LITTLE ANNE.

CAN aught be more fair to the eye,
Than the blush of the maidenly year?
Can aught with the orchard bloom vie,
When in May its sweet blossoms appear?
Can aught like the eglantine please,
Or the rose budding—tell me what can?
Oh! thrice more attractive than these,
Is the *cheek* of my sweet little Anne?

What can charm like the spring of the field,
When it trickles transparently by?
Or what sweeter pleasure can yield,
Than to look on the gems of the sky?

What

What can win like the tremulous dew,
Which the zephyrs on gossamer fan?
Oh! thrice more enchanting to view,
Is the *eye* of my sweet little Anne!

Can aught like the morning delight,
When it dawns towards peaceable day?
Or bewitch like the planet of night,
When she steals in good humour away?
Is there aught like the sweetness of eve,
When serene, as when nature began,
The soft sun takes his mellow last leave
Yes—the *smile* of my sweet little Anne!

Can ought more delicious be nam'd
Than the exquisite fruit of the pine?
More inviting can ought be proclaim'd
Than the elegant bunch of the vine?
Is there aught can in flavour exceed
Ev'ry bev'rage precious to man?
Oh! yes these are tasteless indeed
To the *kiss* of my sweet little Anne!

Thrice more than the sun-setting hour,
Or the dawn of the morning benign,
More delightful than spring's sweetest flower
Or the mirth-making juice of the vine;
More serene than the gems of the sky,
And more soft than the down of the swan,
Is the *cheek*, is the *lip*, is the *eye*,
Is the *smile* of my sweet little Anne!

TO A SWALLOW.

[From Anacreon.]

BRISK swallow! here an annual guest,
Thou com'st to hang thy summer nest:
And hence, when wintry blasts arise,
Thou seek'st the Nile, or Memphian skies;
But nestling LOVE will ne'er depart,
He builds for ever in my heart.
One brood of panting loves upsprings,
And flutters off on rapture's wings:
Some in the shells but embryos lie,
And some, half plumag'd, strive to fly;
Within my breast, in infant cries,
New swarms on swarms successive rise.
The wantons of an elder breed,
My youngling loves, in fondness feed;
Those younglings soon maturely grown,
Nourish a thousand of their own!
Ah! thus embarrass'd, how can I
From such a crowd of Cupids fly?

Lines addressed to a Person who was apprehensive of being Satirized for his Manner of speaking in Public.

OF critic lash be not afraid,
Thou surely art exempt;
For every thing thou'st done or said
Is far below contempt.

M.